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76
SERMON

Preached before the
UNIVERSITY

O F
OXFORD

At S^t MARY's

On *Easter-Monday*, 1719.

In which the *Cavils, False Reasonings, and False Interpretations* of Scripture of Mr *Lock* and Others, against the *Resurrection* of the same *Body* are Examined and Answered.

By WINCH HOLDSWORTH D. D. Fellow of
St John Baptist's College.

OXFORD,

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RICHARD FLEMYNG

Of North-Stoneham Hants Esq;

**One of the Members of this present
Parliament for the Town of**

SOUTHAMPTON.

Sir,

I Have been bold to fet your
Name before this Discourse,
because I know It ought to
add a Value to it; and because
I am proud to make here my
most Publick Acknowledge-
ments to You and Your Excel-

DEDICATION.

lent Family for the continu-
ance of many Years Favours to
My Self and All that have been
Dearest to Me. It is with plea-
sure, that I reflect, that I can,
at this Time, put this Discourse
into the Hands of a Gentleman
entirely in the Ancient FAITH;
and of unquestionable Affe-
ction to the Church of ENG-
LAND; and Who, I promise my
self, will never be wanting in
all proper Applications to de-
fend and support them Both.
This, I will presume to say, is
an Honour, which will Increase
the Lustre of All the Others,
You have receiv'd from Your
Ancestors, or possess Your Self,
or can transmit to Your Poste-
rity. When I wish any Thing
Greater

DEDICATION.

Greater and Happier for You,
it is, not with regard to this
World, but that, when You
have added to Faith a Long and
Happy Practice of all Christian
Graces and Vertues in this Life,
You may pass to the Blessed
Resurrection of Them that are
Christ's at his Coming. And
This is the continual Prayer of

Sir

St John's College
St Andrew's Day
1720.

Your most obliged

humble Servant

WINCH HOLDSWORTH.

DEDICATION.

Greater and Happier for You
it is, not with regard to this
World, but that when you
have added to a good long and
Happy Matrimonial Christian
Grace and Virtue in this life
You may pass to the blessed
Revelation of I know not
Christ at his Coming. And
This is the continual Prayer of

Yours most obliged

THE PREFACE.

THE Following Discourse was thought to have receiv'd Honour more than sufficient, by being heard, with Favour by that Learned Audience before whom it was preach'd. Nor is it suppos'd or hop'd, that It can gain more by being now made more publick. It will be necessary only to say; That it has since receiv'd some accidental Advantages from the Censures of a small Writer of the Times', Who has the ill Luck to give Reputation by endeavouring

I A Letter to Dr. Mangey. By a Seeker.

to

The Preface.

to take it away: And, That it may be humbly presum'd, that the Light and Force of Truth and Antiquity, justly represented, as in this Discourse it is intended to be, will not fail of having their proper Influence upon all Readers, who have either Value for the One or Skill in the Other. And Seekers of another Kind and Character do not deserve a Thought.

THIS following Discourse was thought to have received its name more than sufficient, by being heard, with favour by that Learned Audience before whom it was presented. Nor is it supposed or hoped, that it can gain more by being now made more publick. It will be necessary only to say; that it has since received some accidental Advantages from the Candour of a small Number of the Times. Whence the ill Luck to give Reputation by endorsement



John V. 28, 29.

The Hour is coming, in the which all that are in the Graves shall hear his Voice.

And shall Come forth, they that have done Good unto the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation.

IN these Words our Blessed Saviour who is the *Resurrection and the Life*, very expressly and plainly reveals to us that *Great and Concerning* Article of *Christian Faith* the *Resurrection of the Dead* in its fullest Extent: That all Mankind *Good and Bad*, after they are *Dead and Buried*, and their *Bodies Reduc'd to Dust and Rottennes*, shall by the *Almighty Power of God in Christ* be *Rais'd to new Life*, and Receive in it the *Rewards* of their Doings in This, in *Eternal Happiness or Misery*. Which is a *Doctrine* utterly *Undiscoverable* by *Humane Reason*, and therefore utterly *Unknown* to the greatest Part of the *World*, till the Great *First-begotten from the Dead* brought *Life and Immortality to Light*. *Suspicious* there *Always* were among Mankind, that the *Soul did not dye with the Body*; *Hopes* Men generally had, that *Good and Vertuous Souls* might be *Happy* after

A

Death;

Death ; And *Fears* they could not but own, that *Wicked* and *Vicious* Souls might *suffer Punishment* in a *future State*. But they were only *Hopes*, and *Fears*, and *Suspensions* which they entertain'd ; They had no *Certainty*, no *Assurance* of the *Truth* of these Things. And much less was it *Possible* for them to *Know* a *Resurrection* ; and that the *Dead Bodies* of Men should again be *Enliven'd* by their Souls for an *Immortal Life*. And therefore when *St Paul* first *Preach'd* among the *Athenians*, his Audience suffer'd him *Quietly* to proceed, while he entertain'd them concerning the infinite *Nature*, *Power*, and *Goodness* of *God*, and of a *Judgment to come* : But upon the *bare Mention* of a *Resurrection from the Dead*, they *Lost* all *Patience* and *Attention*, *Broke in* upon his Discourse, and with *Mockery* and *Scorn* dismiss'd him. The Church of *God* among the *Jews* was not so altogether *Destitute* of the *Substance* of this *Belief*. It was *Undeniable* that *Holy Job* had express'd much *Assurance* of his *Own*, and that the Prophet *Daniel* had spoken with much *Clearness* of a *General Resurrection*. The *Apostle* to the *Hebrews* tells us that upon this Faith there were of the *Jews* who *Endur'd* the utmost of *Evils* and *Tortures* in this World, that they might *Obtain* the *Better Resurrection*. And when our *Blessed Lord* came into the World, he not only *found* the most fam'd Sect among them, the *Pharisees*, in *Possession* of this *Truth*, but *Confirm'd* them in it by *Refuting* the *Sadducees*, who were *Infamous* among them for *Denying* it, as Men that *knew not the Scriptures*, nor the *Power of God*. But whether this *Belief* were therefore to be accounted *General* among the *Jews*, or not ; and whether the main Body of that People had Embrac'd it from the Writings of *Moses* and the *Prophets*, or by *Tradition* only from them, or not : This must be sure ; That if the *Revelation* and *Authority* of *Jesus Christ* be of any *Force* or *Obligation* upon those that are call'd by his *Name*, Nothing can be of more *Certainty* or more *Importance* to Us *Christians* than the *Resur-*

Resurrection of the Dead. Nor need any other Evidence for it be *Insisted on* than the *Words* of our Lord in this Text; *The Hour is Coming in the which All that are in the Graves shall hear his Voice and shall Come forth, they that have done Good unto the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation.* The Words seem to need no Explication; They are in themselves a clear and plain *Revelation* of the *Future Resurrection* without any *involv'd, mysterious* Meaning in them. But because there are *Writers*, and *Others*, who Declare themselves of Opinion that even these Words are only *Figure* of Speech, and are not to be understood of a *Real* Resurrection from a State of Death and the Grave; Before I enlarge upon the *Subject* of them, I must beg leave to observe the *Coherence* they have with the Rest of our *Saviour's* Discourse in this Place, and what it may be presum'd is the only Proper and Necessary Meaning of them.

The *Jews* had express'd a particular *Bitterness* and *Malice* against our Lord; They had form'd a *Design* against his *Life*, for working a Miracle of *Healing* upon an *Impotent* disabled Man, in Contempt, as they thought, of *Moses*, upon the *Sabbath* Day. His Sense of *This* oblig'd him in his own Justification to Assert the *Power* and *Authority* with which he was sent into the World, the *Dignity* his Father had Confer'd upon him, and the *Obedience* and *Reverence* he might justly demand, and they in Duty ought to pay him. That *Miracle* which he had then perform'd, and at which they had took so much *Offence* was (He told them) *Done* by the *Power* he had receiv'd from God his Father.¹ And though That might have been Sufficient to Assure them of his Divine Authority and Power alone; yet that he was Invested also with greater Powers, which should one Day to their Cost convince them, the Power to Raise the Dead, and the Authority to Judge all Mankind.² But because This was an Appeal to Acts of Power

¹ Verſ. 17, 19. ² V. 21, 22, 23, 24.

and Authority distant and Future; His Power to Raise the Dead (he tells them) they might now see express'd in Figure before their Eyes; Where by his divine Doctrine and Instructions they that were *Dead in Trespasses and Sins* were *Rais'd* to a *New*, and *Holy*, and *Heavenly Life*,¹ *Verily, verily I say unto You the Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live.* But that This was *not* to be *All* the *Demonstration* of his *Power*; Nor that *Figurative* Resurrection the *only* Evidence of his Authority, that should be given them; They were most assuredly to Know, by his Repeating it again, that there were Acts of Power and Authority, more Convincing, more Astonishing, than any Miracle of his they had yet Seen, which in Time should be Display'd before them. The final *Judgment* of all Mankind, He tells them,² was Committed to his Execution: And wonder not at This (adds He) *Marvel not at This*, for the Power of Raising all the Dead, to appear in Judgment before Me, is given Me, and I will so, for that End, Raise them. *For the Hour is coming, in the which all that are in the Graves shall hear his Voice, (the Voice of the same Son of Man) and shall come forth; They that have done Good, unto the Resurrection of Life; and They that have done Evil unto the Resurrection of Damnation.* This, it may be presum'd, is very clearly the Dependance and Relation which the Words of the Text bear to the other Parts of our Lord's Discourse here mention'd. And that they are not capable of being Properly apply'd to a Figurative Resurrection to a *New*, that is, an *Holy* Life upon Earth, is very clear. Because, They that are to Rise from the Graves are here Divided into two Sorts, of neither of which this Resurrection can be understood. For *they that have done Good* here, are such as did it before they Rise from the Graves, and therefore in that Sense Rise not again: And *they that have done Evil*, are such as are to come forth to the Resurrection of Damnation; and therefore in that sense Rise not

neither. So that the Only necessary Sense they can be understood in is, That they are a most clear and full Declaration and Proof of that Great and Concerning Article of Christian Faith, The *Future Real Resurrection of the Dead*. The Considerations the Words offer to us are These

1. The *Power* by which the Resurrection of the Dead shall be Effected: *All that are in the Graves shall hear his Voice*, the Voice of the Son of Man mention'd before v. 25.

2. The *Nature* and *Manner* of the Resurrection: The *same* Bodies that are *laid* in the *Graves*, shall be *Called* forth from thence.

3. To *whom* the Resurrection *belongs*: to *All that have done Good*, and to *All that have done Evil*.

4. The *Consequences* of that Resurrection: They shall *Come forth* to the Resurrection of *Life*, or to That of *Damnation*.

5. The *Futurity* of the *Time* of the Resurrection: *The Hour is Coming*. And these Heads may be allow'd to be capable of Exhausting All that can be said upon this Great and Divine Subject of all our *Christian* Hopes. But I do not intend to Discourse upon them All particularly. It will be sufficient if I insist only upon the *Second* of them, and consider the *Nature* and *Manner* of the *Resurrection*, that the *same Bodies* which are *laid* in the *Graves*, shall be *called* forth from *thence*. This is, it must be confess'd, the most Contentious Part of the Doctrine of the Resurrection: But not the less necessary therefore to be particularly Stated, and Vindicated, if we would understand *What* we are to Believe concerning it, and *How far*, *Against what* Adversaries, and with *what Zeal*, we ought to Defend it. Impious, and wicked, no Doubt, are those Days, when there is no Point almost of *Reveal'd* Religion which we are not continually call'd upon to Defend; But they would be yet far more Impious, and Wicked, if there were None to undertake the Cause of *Injur'd* Truth,

and

and *Contend*, as we are advis'd, *even earnestly for the Faith* once deposited with the Saints. It is upon this View therefore, that I shall not now be afraid to undertake the Defence of this Proposition, *That the same Humane Bodies which are laid in the Graves shall by the Almighty Power of God, in Christ, be Rais'd to Life again, at the General Resurrection of the dead.* And to proceed in it with the greater Clearness, My Design is to enquire particularly

1. *How* we commonly understand an *Humane Body* to be *the same*, Or what is usually meant by the *Sameness* of Humane Bodies.

2. *How far* the *Scriptures* Declare to us that the *Rising Bodies* of Men shall be *the same* with those that *Dy'd*.

3. *What Congruities* there may be in the *Nature* of *God* or *Man* to *Confirm* our *Faith* in it.

4. *What* is the *true Foundation* of a *Christian's* *Belief* of this *Truth* against the *Difficulties* objected to it. And

5. *By what Fault* of *Men* or *Times* it is *Disputed* or *Deny'd*.

(1) *First*, I will Enquire how we commonly understand an *Humane Body* to be *the same*; Or what is usually meant by the *Sameness* of *Humane Bodies*. It is maintain'd by some, and particularly by a late Celebrated Writer of *Socinian* Kind,¹ that to defend the *Identity* of the *Resurrection Body* with That which liv'd this mortal Life before, it is Necessary to suppose, *that the very same individual, numerical Particles, which were at any Time in Life, but all of them at Death, united to the Soul, must be Rais'd again at the Resurrection, all of them again united to it.* This is what is by *No means* to be Agreed to. For

¹ Mr Lock, Vid. his Reply to Bp Stillingfleet's Answer to his second Letter, pag. 173, 174, 179, &c.

It is not by any means to be allow'd for a *Necessary* Truth, that *the same* Body is Always to consist of *the same* Numerical, Individual *Particles*. *Mathematically*, and precisely Speaking, it is most True, that a Body is not the same, not only when its Bulk is sensibly Diminish'd, but if any insensible Number of Particles, if any one be Lost from it. But it will not therefore follow that Bodies, *Physically* consider'd, as they are in their own Nature, or consider'd as they stand mutually related to one another in the Order of Things, do cease to be the same, upon such a *Loss* of *Particular* Particles. For considering the various Ebbs and Flows of Matter from Body to Body all over the Universe, it is Impossible, but every Body must either Lose, or Increase, Sensibly or Insensibly, in its Number of Particles, every Moment. And if the *Sameness* of a Body, consider'd in these *natural* Respects, consists in *the same* precise Number of Particles: there is *no one* Body in the World of so close, and hard, or of so lasting a Composition, which can be imagin'd, for any little Time, *the same*. To the *Sameness* therefore of a *Natural Body* a strict *Mathematical* Preciseness of Particles is *not* in the least *Necessary*, nor in the least to be *Attended to*; Because there is No such thing in the Nature of Bodies. And if there be No such thing as this *Abstracted Identity* in any other Natural Body, much less will it be found in the Humane Body, compounded of fleeting Particles, Sensibly, and Continually Exhaling, and Flowing from it like the *Waters* of a *River*. But, as there is an *Identity*, by which even a *River* is *the same*; so all the *Sameness* we are oblig'd to allow to any Fleeting, Varying Body, (and all Bodies in the *Universe* are such) but especially the *Humane* Body, is only That, which preserves it *Distinct* from all other Bodies of the *Same*, or of a *different* Species. And what that *Identity* or *Sameness* is, which preserves it so, I don't say, the *Schools* have already very properly assign'd, but, I think, need not be farther enquired after: since the Principle of *Individua-*

tion is undoubtedly secur'd by that *Sameness* which preserves any Body *Distinct* from all Others. An *Humane* Body is therefore unexceptionably *the same*, as long as it *continues* *Distinct*, from all other Bodies of its own, or a *different* Species: whatever *Successions* of Matter in its Course of Life, 'till Death, it may run through. And when we Affirm, that, at the Resurrection, *the same humane* Bodies which *Dy'd* shall *Rise* again: All that is affirm'd is only This, *that the same* humane Bodies which were *Born*, *Liv'd* and *Dy'd*, *Distinct* from all others, shall at the last Day, by an Almighty Power, be Restor'd to *the same* Principle of *Individuation*; God, according to his good Pleasure *Restoring* from the several *Lodgments* of Nature, a *sufficient* Quantity of the *Materials* of the *Old*, to which such *New* Matter, as He sees fit, may be Added, or Not, as will Build a *New*, *Celestial* and *Glorious* Body, and from thenceforth Adding to it, *Incorruption* and *Immortality*. Whether the *Humane* Body at the Resurrection, therefore, shall consist, of *all the same* Numerical, Individual Particles, which it was posses'd of when it *Dy'd*, and much less, whether all those fleeting Parts, which were ever in Life united to it, shall be then Restor'd to it again, is by No means Necessary to be Determin'd, in order to assure us, that it is Rais'd the same: Since those Parts of the old Matter, which belong'd to the *Humane* Body before Death, be they more, or less, which it pleases God to Restore to Life at the Resurrection, will be sufficient, whatever new Particles may be Added, to make it as much *the same*, with that which *Dy'd*, as that which *Dy'd* was, with that which *Liv'd* Before, or that which *Liv'd* was, for any little Part of Time, the *same* with it self. And yet that there is an *Identity* belonging to *Humane* Bodies as such, *Living*, and *Dying*, cannot be a Question, *whatever* Changes they *undergo*. And if at the last Day there be *any Parts* of the old *Humane* Body Rais'd again, The *great Change* it suffers in *Death*, and the Greater it must undergo at the *Resurrection*, do Prove

it to be only still *the same*. For this is sure, that *what-ever* Body, does suffer a *Change*, must and is still suppos'd to be *the same*; as our *Saviour's* Body to, which *Our's* shall be *Fashion'd like*, when *Transfigur'd* before, and *Glorify'd* after his Death, was still *the same* with *That* in which He Liv'd and Dy'd. This, I humbly presume, is a Plain and Easy Account of the *Sameness* of *Humane Bodies*, *Living*, *Dead*, and *Rais'd to Life* again; It is what, in common Language, we must understand by it; It is the Sense the Ancients had of it; And to say every Thing, It has, I hope, the Truth in it. I am sure, that on the one Hand, It Delivers us at once out of all that Dust which the impertinent Learning of some well meaning Men hath rais'd about the Resurrection Body; And on the other Side, clears off all the open Scepticism and secret Infidelity of the Writer above-mention'd; his *confounding* Identity, and Personality, and his *unknown* Resurrection of Persons; or, if I may so speak *here*, his *Personal* Resurrection.

I. Clemens Rom. Epistola ad Corinth. prima.

Vid. Constit. Apost. Lib. 5. cap. 7.

Justin. M. Apolog. 1. §. 24, 25. Edit. Oxon.

The Passages are too long to Transcribe, but no Words can be more express to this Sense.

Theoph. Antioch. Lib. 1. ad Autolyc.

Athenag. Edit. Oxon. his whole Book, Περὶ ἀναστάσεως τῶν νεκρῶν.

Irenæus Lib. 5. Edit. Frob. Erasmi. Fol. p. 295.

Fratres Lugdun. & Viennenses in Epistola ipsorum ad Francos in Asia

& Phrygia apud Euseb. Lib. 5. c. 1.

Athanasius in Vita Amonii & Quest. 16, & 114.

Cyri. Hierosol. Cat. 18. Ephrem Syrus de Resurrectione.

Tertul. de Resurrectione Carnis C. 13.

Minus. Felix. p. 326. Edit. Lugd. Bat. N. V.

Cypr. Serm. de Resurrectione.

Arnobius Lib. 2.

Lactant. Instit. Divin. Lib. 7. c. 23.

Psalm. 2.

Ambros. in Oratione de Resurrectione mortuorum.

Hieron. in Epistola ad Pammachium 61. And in Others.

Augustin. in Enchiridio ad Laurentium, & Civitate Dei passim c. 14,

15, 19. & seqq.

But That which is most to be consider'd is, That it is also perfectly Agreeable to the Words and Sense of the Scriptures. Which now leads me to the

(2) *Second Thing* I am to enquire into ; viz. How far the Scriptures *Declare* to us that the *Rising Bodies* of Men shall be *the same* with those that *dy'd*? It would be to little Purpose to Fix and State the *Identity* of *Humane Bodies*, or to shew, upon what Principle of common Reason, the *Rais'd* and the *Dying* Bodies of Men may be *the Same*, if the *Revelation* of God did not Encourage and Consent with us. Where That disagrees with, and much more where It contradicts us : It is certain we have no sure Foundation for our Faith, how Just and Exact soever our Reason and Philosophy may appear to be. And, where the *Doctrine* is entirely Matter of *Faith*, and *Revelation*, there the Words and Expressions of the *Scriptures* are principally to Direct and Govern ours. Now, that the *Scriptures* do directly lead us into this *Belief*, *That the Rising Bodies of Men shall be the same with those that Dy'd* will Appear from those *Expressions* and *Passages*, in which the *Doctrine* of the *Resurrection* is Deliver'd. And upon this Occasion we are told that the *Scriptures* are so far from Owning the *Doctrine* of the *Resurrection* of *the same Body* that even the *Resurrection* of *the Body* is not so much as Mention'd in them. But how Consistently with any Shew of Truth or Modesty is evident to any Man that reads these Words of Sr. Paul Rom. VIII. 12. *He that rais'd up Christ from the Dead, shall also Quicken your mortal Bodies by his Spirit that dwelleth in You.* ¹ The Words *Ἐγείρει* and *ζωοποιεῖν* render'd by us to *Raise* and *Quicken* are known to be us'd as Terms of *the same* Sense and Import by the *Apostle* wherever he treats of the *Resurrection* ; and that they are here Apply'd to our Mortal Bodies is Undeniable, whatever the Sense of them may be ; Nor

¹ Vid. Mr Lock's Comment upon this Place.

is there any Reason why we should not take them in the Apostle's usual Sense, since 'tis manifest he is here speaking of *Christ's* and *our own* Resurrection. 'Tis certain his Discourse in this Place is not in the least Foreign to such a Mention of the Resurrection, and 'tis an Unjust Interpretation violently to Throw Words into a *figurative* Meaning, when the *first* and *simplest* will stand Good. Yet this is the Usage St. Paul receives in this Place from *Socinian* Writers and particularly Him mention'd above.¹ But This is not the only Place of *Scripture* where expresse Mention is made of Raising, Quickning the τὸ θνήσκον σῶμα. The same Apostle *Phil.* III. 21. tells us that *The Lord Jesus shall change our vile Body that it may be Fashion'd like unto his Glorious Body.* The Word there us'd (μεταμορφώσεται) is of a *different* Signification, and expresses *something more* than the Words us'd in the Text before mention'd: But no Question can be made but that it Imports the Change to be *at the Resurrection of the Dead.* It stands Determin'd to that Sense by the Words foregoing, Our Conversation (πολίτευμα Citizenship) is in Heaven, from whence (ἐξ ἧς from which Right of Citizenship) *we expect the Saviour the Lord Jesus; who shall change &c.* And no Doubt, the Expression of τὸ σῶμα τὸ τὰ πτωχόντων ἡμῶν is at least Equal in Signification with That of our *Mortal Bodies.* These are very expresse Texts; And yet there is another, where the Words are rather more Undeniably direct to this Sense than either of these Two.² It is *1 Cor. XV. 53. For this Corruptible must put on Incorruption, and this Mortal must put on Immortality* Δεῖ γὰρ τὸ φθαρτὸν τούτο καὶ τὸ θνητὸν τούτο, if the Word σῶμα it self had been Added, as there ought to be no Question but it is here Understood, it could not with greater Plainness, nor with so much Force and Elegance have express'd to us, that the *same Body Mortal*

¹ Mr Lock says the contrary after his manner.

² Vid Mr Lock's Reply to the Bp of Worcester's Answer to his Second Letter, and his *Comments* upon this Chapter.

and *Corruptible* shall be *Rais'd* to put on *Immortality* and *Incarnation*. And so it is well known that these Words are Interpreted by the general *Current* of *Ancient* Writers, Preachers and Commentators that explain them.¹ Nor can any Rule of *Grammar* be a sufficient Warrant to carry Words away from their Natural and Easy Construction into Strain'd and Farfetch'd Modes of Speech. For *Grammar* it is certain is to be Directed by the Language it is Directed to, and not the Language by That. And indeed it is the *Sense*, the *Scope*, and *Tendency* of the Writers *Discourse* we are chiefly to Attend to, and not to the *Exactness* or *Inaccuracy* of their Words, especially in the *Sacred* Writers. And therefore, tho' the *τὸ ὅρατον ἔστω* in this Place should be Allow'd to imply no more, (tho' that ought by No means to be Allow'd) than the *οἱ νεκροὶ καὶ οἱ ζῶντες*, *Nominative* Cases us'd in other Parts of this Chapter, which may be apply'd, not to the *Bodies*, we are told,² but the *Persons* Dead: Yet it may be as well Concluded that the *Dead* were to be *Rais'd* without any *Bodies* at all, as that the *Bodies* in which those *Dead Persons* (if that be a proper Expression) Dy'd, should not be *Rais'd*. For why is a Man or Humane Person said to be Dead? Not with Regard to his Soul; That Part of him must be allow'd to Live after the Death of the Body. And if the *Body* alone Dye, it must be by the *Raising* of that *Body* alone to *Life* again, by which the *Dead*, or *Dead Person* or *Man* can in any Sense or Construction of Words be said to be Quickned, Reviv'd or Rais'd: since the Joyning of a *Living* Soul to a *New* Body can never be call'd an *ἀνάστασις* or *ἀναβίωσις* a *Resurrection* or *Reviviscence*. Tho' it be readily Granted therefore, that the *Holy Spirit* of God does in *Scripture* for the most Part speak of this *Article of Faith* under the Expression of the *Resur-*

¹ Vid. Chrysostom. Theodoret. Theophylact. &c. in 1. ad Corinth. 15. & Hieron. in Epistola ad Pammachium 61.

² Mr Lock in the Place above.

rection of the Dead: yet these Words are so far from Destroying this Truth, *That the same Body which Dy'd shall Rise again*, that they are a Strong Assurance that the same Body and Soul, which are Divided by Death, shall again be United at the Resurrection. There is No Distinction in the Scriptures upon this Occasion between the Dead and the Bodies of the Dead, but only that of Words. It is by their Bodies only that Men Dye, and by their Bodies that there is a Resurrection of the Dead. Our Blessed Lord himself seems to have Prevented all Pretence for any such Distinction in the Words of the Text, in which he Assures us that *all that are in the Graves shall hear his Voice*. For why this particular Mention of the Abode of the Dead? Why are we Assur'd in another Part of Sacred Writ Rev. XX. 13. that *the Sea shall Give up the Dead which are in it, and Death and Hades shall deliver up the Dead which are in Them*? Why is the Holy Spirit of God so very Exact, so Minutely circumstantial; If not to Assure us of this Truth against all Contradiction, that the same Humane Body which Dy'd and was Bury'd or Log'd somewhere in the Repositories of Nature should at the last Day be Call'd into Life again; And that 'tis a Strong Delusion to Affirm, as the Writer often mention'd does, *that there is any other Distinction between the Dead and the Bodies of the Dead besides that of Words in Scripture*? And therefore to be yet more Exact in our Enquiry into the Sense of Scripture upon this Point, When St. Paul in the Name of some inconsidering Man, whom, not for his Curiosity, but Ignorance and Want of Thought he slightly calls, "Apoor," asks the Question, *How are the Dead Rais'd; and with what Body do they come*? Tho' the Words *οὗτοι οὐρανὸν ἐρωτοῦσι* do not Grammatically answer to *οὐρανὸν* yet as they Undeniably imply that the Body was the Subject of the Curiosity; So if they were rightly Render'd or Attended to, we shall have no Reason to suppose, that He Slighted, Demurr'd to, and much less Deny'd the Summeness of the Resurrection Body in this Place.

Place. For *τοιοῦτ' ἂν ὁμοιωθῇ τῷ χριστῷ* is not so properly Render'd, *with what Body?* as, *with what Sort of Body?* With a Body *how Qualify'd*, shall they come? That is, The *Dead Bodies* of *Men* when *Rais'd to Life* again, *what Qualities* shall they be Endued with? Shall they be Rais'd in the Condition they are in at present, or in Circumstances more Glorious; And if in more Glorious; what particular Glories shall they be Invested with? So that the Question does not at all Relate indeed to the *Sameness* of the *Rising Body*, but only to the *State* and *Qualities* of it, upon the Resurrection. 'Tis plain that All the following Discourse in that Place turns upon this View. His Comparison from *Grain Sow'd* turns upon the more Beautiful Circumstances of the *Quickning* and *Rising* than of the *Dying* Seed, and his Mention of the *Differences* of *Bodies* and their *Differing Glories*, is only to Introduce and Illustrate what follows, *So also is the Resurrection of the Dead*. So that when the *Apostle* says, *Thou sowest not that Body that shall be*, He means not to insinuate, that the *Rising Body* shall be a *New Body entirely distinct* from *That* which *Dy'd*: But only, *that the Body Sown and Dead* has none of those Beauties it will appear in when it Rises again at it's proper Resurrection. And the Harshness of the Word, *Thou Fool*, is not set here to *Forbid our Enquiring* whether the Rising and the Dying Body be the Same: But to *Blame our Dulness* and *Want of Consideration*, if we imagine *that the Bodies of Men* at the Resurrection *shall not be far more Glorious than 'tis Possible for them to be now*.¹ "So that I think a good Christian who reads the Scriptures with an Intention to Believe and not to Cavil at what is there Reveal'd to him concerning the Resurrection, will easily see he is Determin'd to Believe the Resurrection" of the same Body. Particularly he will find that, *St Paul* in this Place, tho' with much Sublimity of Thought and Expression, He opens

¹ See Mr *Lock* in the Book beforemention'd.

to us the *different States and Conditions of the Dying* and the *Rising Body*, yet speaks still of *the same Body* under different Appearances. The Body which he speaks of as *Earthy, Animal, Weak, Mortal, and Corruptible*, is *the very same* that He speaks of as *Heavenly, Spiritual, Powerful, Immortal, and Incorruptible*: No Words He could have us'd could more expressly signify *the Same*, than when He says *ὁ αὐτὸν τῶν*. He speaks to us with much *Christian Force and Oratory*, as if He would *Turn* our Eyes to see He meant it of his own Body. And then *Terrestrial Bodies*, He adds, in the same Vein, are *Excell'd* by One Another; And the *Celestial* Excel *Them* and *one another* in different *Degrees of Glory*. And so, He continues, *is the Resurrection of the Dead*, Not as to Difference of Bodies, but Difference of Glories; So does the *Rising Body* Excel the *Dying*; So will some Glorify'd Bodies Excel others, some shining like the *Sun* with *Stronger*, and some like the *Moon* and *Stars* with *weaker* Rays of Glory. So that we may justly think, that the Holy Spirit of God when He Reveal'd so much concerning the Resurrection to this Blessed *Apostle*, took particular Care to *Instruct* and *Preserve* us in the *Faith of the Resurrection of the same Body*. And tho' it may be Allow'd that the *Apostle* thro' the greater Part of this Chapter speaks only of the *Resurrection of the Righteous*, or of them *who* are *Christ's* peculiarly at his *Coming*; Yet, as He declares, at the Beginning of it that *All that Dye in Adam shall in Christ be made Alive*; And, as our Blessed Lord assures us that *All that are in the Graves shall Hear his Voice and come forth to a Resurrection*: So if the *Glorify'd Bodies of the Righteous* shall upon their Resurrection be *the same* with *Those that Dy'd*, there can be much less Reason to Question, that *The Bodies of the wicked*, when rais'd, shall be also *the same*, that they may be *Judg'd* for the *Things done in the Body*, and be *Destroy'd* both *Body and Soul* in Hell. I have been thus long in *Deducing this Truth of the Resurrection*

tion of the same Body from the *Scriptures*, Not because it is *Difficult* for any Man to *Discover*, or *Necessary* in it self to *Prove* so very particularly an *Article of our Faith*; But because I would *Follow* the *Adversaries* and particularly *that One* thro' *All his Amusements, False Reasonings and Interpretations* upon it. And methinks further, when we read the most *Ancient Christian Writers* up to the Age of the *Apostles* *Defending and Guarding* with much *Simplicity of Pious Language*, and even with much *Philosophy* this sacred *Truth*; When we read in their *Apologies* and the unquestion'd *Acts* of their *Martyrs* that it was the *Belief of this very Doctrine* which *Supported* them under their *Sufferings*, and which at that *Time* their *Heathen Persecutors* only *Objected* to them as *False and Ridiculous*; When we see the most *Ancient Creeds*, Those of the *Eastern Church* Retaining always the *ἡλικὸν* or *ἡλικὸν Ἀνάστην*, and those of the *Western Church* or *Corporis Resurrectionem*; When we consider the *Antiquity and Authority* of those *Creeds*, *All Confirming and Explaining* the *Scriptures* and one another: We may look with a just *Scorn and Contempt* upon all those *Opiniative Men* of whatever *Fame and Abilities*, whether of *Socinian*, or any other *Heretical Breed or Mixture* who in the *Impudence* of their own *Overabounding Reason* *Deny the Faith* of the *Resurrection of the same Body*, or that any *Divine Authority* from the sacred *Text* can be *Produced* for it. And it may therefore be *Affirm'd* for a most *Certain Truth*, notwithstanding the *Opposition* made to it by such the *Freethinkers* of these *Infidel Times*, that *This is the Doctrine of Scripture*, the express *Re-*

¹ Mr Lock.

² Athenagoras.

Justin. Martyr. Apolog. 1.

Epiphani. Lib. 1. Hæc. 42.

Terullian. de Resurrect. & Apolog. cap. 48.

Epist. Fratrum Lugdun. & Vienn. vid. supr.

Ruffin. in Symbol.

velation of God. And when our Faith of this Article of Christian Religion appears to be settled upon this Basis, We may with Pleasure Reflect farther.

(3) Thirdly, that there are some *Congruities* both in the Nature of God and Man that may Confirm us in the Belief that the Dying and Rais'd Bodies of Men shall be the same. It seems highly Congruous to the Justice of God that those very Bodies, which were Partners with and Instruments to the Souls of Men in the Good or Evil Actions they did in this Life, should in the other be Partners with and Instruments to the Happiness or Misery due to their Sins or Virtues. That just Retribution, which will finally be given by the Great Judge, seems to Require that He who Sinn'd in one Body should be Punish'd in the same; and that He who in the Flesh Serv'd and Pleas'd God should in the same Flesh and with his own Eyes and not another's see God. And tho' in the Soul alone be the Conscious Principle in Man, yet by the Rules of Divine Justice the unconscious Matter also that was Join'd with it, may be Join'd also with it in Reward or Punishment in the other Life: As God at first Carv'd the Ground out of which Adam was Form'd for his Sake and Sin; As He had Bless'd it Before for him, when He continued Innocent. And there seems to be the same Sort of Congruity in the Soul of Man to Receive Eternal Happiness or Misery in it's own proper and the same Body. For there seems to be a certain Congruity of the Soul with Matter. In it's first Existence, that we know of, it appears Embodied, Acts by the Organs of the Body, and is Happy or Miserable by it's Mediation. It seems to Desire to continue in it; It is Parted from it Unwillingly and with Pain; And after the Resurrection is to be Restor'd to an Immortal Marriage with the Body to Live for ever

I Mr Lock says the contrary after his Manner p. 177.

in It. This is Undeniably the State God has *Appointed* for the Soul, who, no doubt, *Knew* and *Gave* it this *Congruity* to Matter. And when therefore by *Death* it is *Separated* from it's *Body*, during that Separation it may justly be thought that it is in an *imperfect* State; that *something* is then *wanting* to *Compleat* it's *Personality*; and that *Then* only it will be in it's *last Accomplishment* of Perfection, *when that Want* shall be *Supply'd* for ever in an *Eternal Union* with the Body. And out of all the vast Stores of Matter out of which the divine *Architect* can *Build* an *everlasting Habitation* for the *Soul*, what can seem *more Congruous* than that He should *Form* it from those *Old Remains* in *which* it once *Dwelt*, in those to enjoy Bliss or suffer Woe without End, *in which* It *dispos'd* it self for Either of them. But indeed All the Congruities we can imagine to Confirm our Belief of the *Identity* of the *Rising* Body are Nothing but Imagination, if it were not the *Doctrine* of the *Scriptures*. Upon them therefore it is that our Belief of this Truth and our Defence of it too must depend; And if after all the Care which, as I may say, the Holy Spirit of God hath taken to Deliver it to us, We are still confidently *Oppos'd* in it with *this Fallacy* that *The Resurrection of the Dead is the only Language of Scripture*, and that this *Implies no more* than that Persons *once Dead shall Live again*: We may and must *Give up this Article of the Resurrection*; Forasmuch as they who Deny any Resurrection, do yet Believe that Persons *Dying in this World* may or do still *Live in another*. And therefore I shall now ask Your Leave

(4) *Fourthly*, To Enquire *what is the true Foundation* of a *Christian's* Belief of this Truth against the *Difficulties* Objected to it. When therefore as has been said a Man's Faith of the Resurrection of the

same Body is fix'd upon the exprefs Revelation of God all the Pretences of Absurdity and Contradiction Men can load upon it, are Trifling and Impertinent. Absurdity from the Nature of the Thing is not in this Case to be Objected or Admitted. The *Will of God* is it self *the Nature* of every Thing, and there can be in Nature Nothing to contradict That. *Infinite Power* can have *Nothing* to contradict it, because it can have Nothing to *Limit* or *Destroy* it. A Resurrection of *the same Body* can never be a Contradiction to the *Nature* of Things, while it is *not so* to the *Power of God*, and it can never be so to the *Power of God*, when God himself has Declar'd that *He will do it*. For as what He says He will do, there can be no Question but He has the *Will*, so there ought to be no Doubt but He has *Power sufficient* to Perform. And it is (as our *Lord* told the *Sadducees*) our *Ignorance of the Scriptures* and the *Power of God*, when we *Form* to our selves *Difficulties* concerning the *Resurrection*, which we imagine vainly that *God* himself cannot Answer. For whatever Difficulties Men may imagine in this Doctrine of the Resurrection: This is sure, that *No Impossibility* can be *Greater* than *this One*; that *God* should want *Power* to *Fulfil his own Promise*. There are, it may be allow'd, Cases of Dispute in which Men do not Reason justly when they have Recourse to the *Power of God*. But in the Belief of a *Doctrine Reveal'd* by Him, which *Depends* immediately upon his *Divine Power*, it is the justest and the highest Reason to *Refer* all *Difficulties* entirely to it. It is certain indeed that *Humane Reason* cannot possibly *Know* the *Extent of Divine Power*. And it is also as certain that for that Reason we cannot *Know* what it may be a *Contradiction* for the *Divine Power* to do or not to Do. But when God by *particular Revelation* Declares that He will *Raise our vile Bodies*, there cannot be any Difficulty to *Contradict* that Power He declares He will *Exercise*. We must

Distrust his Veracity or Deny the Revelation if we Disown this Belief. Or if we Acknowledge that God cannot possibly Deceive us, or be himself Deceiv'd; And that this *Doctrine* is by Him *Reveal'd*; It is certain that we ought to think, that *His Power* can and will surmount All Difficulties. For if the *Power of God* in the Resurrection be not Limited by his *Reveal'd Will*; we have No reason to Suspect it will in the least be Limited. And his *Reveal'd Will*, as we have seen, is so far from Limiting God's Power in that Respect, that it Assures us of the fullest Exercise of it. When our Belief therefore is Fix'd upon so firm a Bottom as the Veracity of God, all Objections come too late to Remove it; "We are already (as the incomparable Dr. South speaks upon the Subject) "in a settled Possession of that "Truth which We should give up our Reason should "we admit any Plea to be Heard against it. When we "have Own'd God's Veracity for our Principle We are "false to the highest Reason in the World if we allow "any Contrast against it; And tho' we could not Answer all the Objections brought against the Doctrine; "yet when We have all the Assurance we can have, "that God is the Author of it, Objections Unanswerable without Number ought not to Remove us from "it". It is a false Method some Men take to Understand or Explain Articles of Faith, First to bring them to the Examination of Humane Reason; and, as we usually speak, to Enquire into the Nature of the Thing and then to Apply the Scriptures to that Sense we have beforehand Provided, to Understand them in our own Minds. We ought on the contrary to Begin with the Revelation, to Fix the Sense of That first, and Then to Subdue our own Minds to the Overpowering Authority of God. There can be No Question but that the Power of God ought much rather to Determine our Reason, than that our Reason should Limit his Power: And what is a Contradiction to his Power, his *Reveal'd Will* can best Inform us. And if the Power of God

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Declar'd and Explain'd in his Reveal'd Will be not Strong enough to Overrule the Doubts & Difficulties weak or perverse Understandings may Form to themselves, 'tis sure we are Not capable of the Strongest Conviction in the World. God therefore having Told us in exprefs Words that He will Quicken our Mortal and Change our Vile Body, as We must be satisfy'd that He means that The same Body which Dyes shall Rise again; So We must Assure our selves that This shall most certainly be Effected, tho' we see Numberless Difficulties stand in the Way, in the various Transformations of Humane Bodies after Death: These, tho' not to be Solv'd by us, are not Consequents near enough to Affect our Faith, and tho' Strong as Death, yet, as That, they must be Swallow'd up in Victory. I have now particularly Consider'd the Nature and Manner of the Resurrection, and upon what Foundation the Belief of it Stands. It may be farther worth our while in the

(5) *Fifth and last Place to enquire By what Fault of Men or Times it is Disputed or Deny'd. I will mention Two. 1. A False Value set upon Humane Reason. 2. A False Method of Interpreting Scripture.*

1. A False Value set upon Humane Reason. Tho' Supernatural and Divine Truths do not Contradict nor Altogether disagree with those of Natural Reason and Philosophy; Yet it is seldom but they suffer, when Mix'd with or Supported by Them. Humane Thoughts cannot be Rais'd nor Spiritualiz'd enough to Penetrate into the Divine, nor will the Divine be Debas'd so low as to Submit to the Enquiries of the Humane. These are Things infinitely Divided asunder, and, to Apply here the Apostle's Words, The Glory of the Celestial is One, and the Glory of the Terrestrial is Another. God alone understands Himself and his own Will and Pleasure. So far as He Reveals Himself, so far

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He gives Us *some little Honour* of *Knowing Something* of Him, his *Laws, Actions, and Intentions*: All beyond is *Cover'd* with *Inaccessible Darkneſs*, which we are *not* *Worthy*, nor *Capable* of *Looking into*. For it muſt be own'd, *Humane Reason* has it's *Bounds*, and thoſe very *Short* ones. It *muſt not* be overvalued. If any thing be *Infinite* and *Unbounded* in It, it is the *Pride* and *Vanity*, thoſe far deriv'd *Original Spots* and *Blemiſhes* that belong to it. *From the Influence* of Theſe it is, that Men are *Spirited* ſometimes *Idly* and *Wantonly*, and ſometimes *Impiouſly* and *Maliciouſly* to Attempt to *Explain* and *Examine* Articles of *Faith* by their own *Reason* and *Philophy*: So to do *Honour* to their own *Thoughts* by *Humbling* before them the *Majeſty* of the *Divine*. So has the *Doctrine* of the Ever Bleſſed *Trinity*; So *That* of the *Incarnation* of the *Eternal Son* of *God*; So the *Mysterious* *Bloody Satisfaction* He Paid for our *Sins*; So the *Reſurrection* of the ſame *Body* been of late firſt *Artfully* Intangled in wondrous *Difficulties* againſt all *Reason* and *Senſe*, and then in much *Compaſſion* to thoſe *Pitied* *Divine Truths* Reduc'd from their *High, Exalted, Imcomprehenſible* Nature, to ſuch *Plain, Easy, Obvious* *Doctrines*, ſo *Perfectly intelligible* by *Humane Reason*, That it is indeed *not to be thought* that (in the Condition they are brought to) *there can be* any thing of *Divine* in them, or *Worthy* the *Honour* of an *Immediate Revelation* from *Heaven*. And a more *Wicked* and *Profane* *Abuſe* of *God's Revelations* cannot *Eaſily* be Imagin'd. But ſo it is now become the *Honour* of the *Chriſtian Religion* to be *Hammer'd* into a Thing purely *Reasonable*. And the *Church of England* has the *peculiar Misfortune*, under the *Profeſſion* of the *pureſt Faith*, to ſee Men made *Teachers* and *Governours* in her *Communion*, who either *Deny* or *Betray* all the *Great Articles* of *Chriſtian Religion*. But, it is to be Remember'd, that, Theſe Men, tho' at preſent vitally *United* to It, as *Extraneous, Adventitious* Particles

Particles to the *Humane* Body, we have been speaking of: yet, are not of the *Essence* of it, nor enter into it's *Identity*; and when at last, They are Drop'd from it, it may be Hop'd, there may be a *Glorious Resurrection without Them*.

2. A *False Method of Interpreting Scripture* is another great *Fault* of *Men* and *Times*, by which, *This*, and other *Articles of Faith* have been *Corrupted, Disputed, and Deny'd*. For it is not by any means to be Allow'd, that where any Man Hath a competent Knowledge of the *Original Languages*, and *sufficient Abilities of Understanding* to *Interpret* or *Explain* the *Scriptures*, that He is then *perfectly Qualify'd* to *Undertake* it. The *Hebrew* and *Greek Tongues* may be *well Known*, and one Part of *Scripture* be *Critically compar'd* with another, and *No Want of Good Understanding* be in the *Interpreter*, and the *Scriptures* themselves notwithstanding be very much *Misunderstood*, and be very *Falsely, Heretically, Perversely* interpreted. The *Language*, in which *St. Paul*, for Example, wrote his *Epistles*, may be *Tolerably understood*, the *Design* of the *Interpreter* may be *Pretended to Compare, and Explain Him by Himself*. And yet, it may be found, that the *Real Intent* of such an Interpretation may be only, to *Confound all distinct Notice* of the *Christian Church*; To *Insinuate*, that 'tis *Lawful* for any *Man* or any *Woman*, to *Teach* in it, to *Overthrow* the *Faith* of the *Divine Nature* of our *Lord*, to *Deny* the *Resurrection* of the same *Body*, and to *Fix Contempt* upon the *Interpretation* of *Others*, who have *suppos'd* Those things to be *Articles of Faith*, which are by him at last *Discover'd not to be* in the *Scriptures*. For there is *No Security* given, that every *Man of Ability* who *Interprets Scripture* shall bring *even common Honesty* with him to that *Work*. There is *No Security* given, that every *Man of Skill* and *Abilities* is not *Tinctur'd* with *False, Deprav'd,*

prav'd, Opinions. Nay, there is *No Security Given*, that *such an Interpreter* of Scriptures may not be a *Free thinker*, a *Deist*, or even an *Atheist*. And with *how little Seriousness*, with what *manifest Want* of Reverence, with what *Scorn* and *Mockery* rather, must *such an Interpreter* lay, as I may say, *violent Hands*, upon those *Sacred Books*, who comes, *Illotis manibus res sacras tractare*, and as the *Jews* did, *Bow the Knee* only in *Scorn* to our *Blessed Lord* before they *Crucify Him*, before they *crucify Him afresh*, and put him to open *Shame*! Not so did *Heathens* *Approach* to interpret their *Prophets Homer* and *Virgil*. Not so do *Mahometans* *Comment* upon their *Alchoran*. But, *No Man* is duly *Qualify'd* to *Comment* upon the *Books of God*, but He who is peculiarly *Call'd* by God to *that Work*; He, who, besides his *other Abilities*, hath his Heart *Fill'd* with sacred *Awe* and *Sincere Veneration* for them; But He, whose Soul is *Fill'd* with some Measure of *that Spirit* which *Directed the Writing* of them. Such an One, as He *cannot Fall* into any *Wilful, Criminal Errors*: so it may be *Presum'd* will by the *Grace of God*, be *Kept* from any *Gross Fundamental Corruption*. And when He has taken with Him, as the Church of *England* directs, *the Sense of the Ancient Church*, in it's most *primitive Writers*, and *Councils*

I Bp Sparrow's Collection of *Canons* Lond. 1684. Lib. 4. Can. Dis. E. A. 1571.

Sub Tit. *Conciatores*.

Imprimis vero videbunt, ne quid unquam doceant pro Con-
cione, quod à Populo religiose teneri & credi velint, nisi quod
consentaneum sit Doctrinae Vet. & Novi Testamenti, quodque ex
illa ipsa Doctrina Catholici Patres & Veteres Episcopi collegerint.

Constit. & Canons 1640.

4. Against *Socinianism*.

Whereas much *Mischief* is already done in the Church of God
by the spreading of the damnable and cursed *Heresy of Socinianism*,
as being a *Complication* of many ancient *Heresies* condemn'd by
the four first *General Councils*, and contrariant to the *Articles of*
of Religion now establish'd in the Church of *England*, &c.

Vid.

Councils, He will want *Nothing necessary* to Qualify Him to *Explain* the Word of God.

For it is a *dangerous, impudent, and senseless* Mistake, to imagine, that because we may understand the Words of *Originals* our selves, or may value *our own* Sense, Honesty, or Orthodoxy; that therefore, we are *Capable* of Explaining the *Sacred Books*, by Dint of *our own* Parts, at this *Distance of Time* from the Writing of them, as well as They, who succeeded the *Apostles*, and Liv'd in the *Earliest* Times after the Writing of them. *Old Books* of all Kinds are certainly *best* Understood by *Writings* in the *same Way*, which endeavour to Explain them, of an *Age* the *nearest* to them. But especially, of the *Scriptures* This *must be* True; in which there are very many Words which are by long, *peculiar* Use become as it were *Technical*, the *proper* Signification of which is not to be Fetch'd from *Lexicons*; But from the *continual* Explications of *Fathers*, and *Councils*, and *Divines*, who have *consider'd them down* from the *Apostles* Times, and most certainly must be allow'd to Explain them *Best*; If They who knew the most *ancient* Practice of all those *Rules* given in *Scripture*, and *liv'd up* best to them; And if they who Receiv'd the Faith from the Mouths of the *Apostles*, or their immediate Successors, may be at all *suppos'd* to

Vid. *Can.* 30, 31, 32, 33, 40, 60, 64.

Twenty eighth Year of K. *Henry* 8.

All ought and must utterly refuse and condemn all those Opinions contrary to the said Articles, contain'd in the three Creeds, contain'd in the four Holy Councils, that is to say, in the Council of *Nice*, *Constantinople*, *Ephesus* and *Chalcedon*; and all other since that Time in any Point *consonant* to the same. Vid. *Fuller Eccles. Hist.* ad Annum 1536.

Instit. of a *Christian* Man.

A true *Christian* Man ought and must condemn all those Opinions contrary to the twelve Articles of the Creed, which were of a long Time past condemn'd in the four Holy Councils, &c.

1 Βαπτισμός, πίσις, δικαίωμας, σωτηρία, παλιγγενεσία, &c.

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Understand

Understand them. The *Scriptures*, we are to Remember, tho' wrote *for our Use* too, were not wrote *To us*. Many Ages stand between us, and those Disciples, to whom they were immediately Directed. And the Sense, in which They understood them, *must be* sometimes, if it may be, *Consulted*, (The *Sense* of those many *Ages Past* of *Christians*, Good, and Honest too, no Doubt, at least, as well as our's,) if We would take the *True Means* to Understand them as *We ought*.

And if this had been *Always* done among us, as it is Advis'd to be, 'There had not been now, Those *Crude*, those *Heretical*, those *Damnable* Opinions (For *Opinions* too the *Scripture* speaks of as *Damnable*) maintain'd by *Interpretation* of *Scriptures*, to the great *Dis-honour* of the Religion of *Jesus Christ*, and *Himself* who *Reveal'd* them: The great *Articles* of *Faith* mention'd before, the *Doctrine* of the Blessed *Trinity* had not been *Deny'd*, or *Betray'd*; The *Divinity* of our Lord had not been *Impugn'd*, and *Blasphem'd*; The *Unity* and *Communion* of the *Church* had not been *Damn'd*, *Confounded*, and *Ridicul'd*; The *Resurrection* of the same Body had not been *Deny'd*, and *Expos'd to Scorn*; Nor, in short, had a *sincere Ignorance* (which is All that is *sincere* in the Men) ever been set up to *Rival*, *Oppose*, or, as Occasion serves, to *Silence* them, whose *Lips* God Himself has appointed to *preserve Knowledge*: And all This done, not by *Enemies* to, but, by *pretended Sons* of the Church of *England*; And, what is Unspeakably worse, by Those who are *Intrusted to Teach*, and even to *Rule* those *Sons*, and *Teachers*. Arise, O God! and Maintain thy own Cause, Remember how the foolish Man blasphemeth Thee daily!

But I say no more. The *contentious* Part of this Subject which was laid upon me seems Naturally to *Raise that just* Indignation in a Man, which it

is a *Trouble* to him to Bear, and would be a greater for him to speak. And it would, therefore, be now a more *cheerful*, and *pleasing* Task, to View, and Consider those *Divine* Comforts, those *Glorious* Hopes, those *Heavenly* Lessons of *Faith* and *Patience*, of *Courage* and *Constancy*, of *Purity* and *Piety*, of *Heavenly Joy* and *Love*, which the *Doctrine* of the *Resurrection* Sets *before us*. But I have already detain'd You too long, And, I must not deprive You of any Part of the Pleasure of Hearing these Things Represented in their full Beauty by a better Hand.

Now to God the Father, God the Son, and God the Holy Ghost, Three Persons, and One God, in Their unspeakable, most adorable Trinity, in Unity, be ascribed, all Honour and Glory, Might, Majesty and Dominion, Now and for Ever. Amen,

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